



CHRISTIAN STATESMAN

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No. 1

For Christ And Country

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President, National Reform Association

A Pittsburgh newspaper columnist recently wrote, "Democracy's worst enemy is not dictatorship but the undisciplined desires of the people themselves." "A dictator," he explained, "can be overthrown, but no force can control the appetites of an irresponsible citizenry." History proves the truth of that warning and confirms the Biblical observation: "Righteousness exalteth a nation but sin is a reproach to any people." The remedy lies in a citizenry which is aroused to its own dangers and which has a conscience sensitized to a realization of its individual responsibility and to its obligation toward its weaker fellow citizens.

To combat this national danger, arising out of our modern undisciplined desires, by quickening individual consciences into both offensive and defensive action is the vital task confronting the National Reform Association in these days of increasing indulgence in the sins of materialism. The Association seeks the widespread co-operation of all responsible citizens as it launches a specific program and as it calls for more aggressive action. That is the conviction of the new officers of the Association as they sound again the imperative command: "Speak unto the American people that they go forward."

New Officers Face New Tasks

Your new officers enter upon the privilege of leadership, to which they have been entrusted by the National Reform Association, with the zeal of conviction, yet with the humility of personal limitations. They are grateful for the honor but are aware, also, of the serious responsibility which has been laid upon them. They covet your prayers for divine guidance and for strength sufficient for the task. Dr. Renwick H. Martin has led the Association for so many years and with so enviable a record of achievement over more than a quar-

ter of a century that the names Dr. Martin and National Reform Association have become almost a hyphenated title. We are grateful to God for Dr. Martin's unique capabilities and long service. We rejoice that the preservation of his health, beyond the allotted fourscore years, still enables him to continue in an advisory capacity as president emeritus. Any successor in the office of president must carry the title in grateful recognition of the prestige which Dr. Martin's long and notable service has given to that title.

By action of the Association at the annual meeting, the new president will serve without salary and with only limited responsibilities of leadership. The executive duties and the full time task of leadership is the sacred privilege of the executive secretary. He has already served in that position with growing success and prestige throughout an initial year of service which forecasts an expanding program and encouraging fruitage as the years pass. The new officers and the Board of Directors pledge to him their aggressive support. They hereby record their gratitude to God that the mantle of Elijah has fallen on a divinely chosen Elisha of consecration and capability. His new enthusiasm, adequate preparation, clear vision and broad range talents are the fortunate acquisition of the Association.

The National Reform Association will continue its policy of avoiding pet hobbies in the field of national reform and will devote its full energy to meeting the changing needs of an unrevealed future and to the broad range task of enthroning Christ as the Sovereign of our nation. We will seek to make the "Christian Statesman" an increasingly effective organ of information and education. Dr. Patterson will continue to serve as its editor. Definite publication dates will be scheduled in the hope

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The Rising Tide Of Color

REV. DONALD A. SPENCER

(Address given at the annual meeting of the National Reform Association,
November 15, 1956.)

Back in 1920, Charles Scribner's Sons published a book by Lothrop Stoddard entitled, "The Rising Tide of Color." We have lived to see the thesis of that book come true. Said Stoddard, "The conflict of color bids fair to be the fundamental problem of the twentieth century." Tonight we shall bring the *color* question right down home and take a square look at one of the hottest topics we Christians face in our day.

Few journals with a national circulation avoid the race question. A couple of years ago, we were reading about national fraternities and sororities insisting upon enforcing their restrictions as to membership in their exclusive white-circles. Last week's issue of U.S. News and World Report added to its long list of articles on the race problem one entitled, "Now It's Integration on Fraternity Row." From that source we learn that while "Most of the ninety or so social fraternities and sororities that have a top rating nationally . . . were founded as restrictive groups, now they are finding themselves the major target of the desegregation drive . . . and all but six or seven national fraternities, and one sorority, have dropped clauses requiring racial restriction. . . ." Furthermore, most of the large universities have set a dead-line, on which the local chapters must erase the color line, or get off the campus. Whether it is organized baseball, college fraternities, or some other agency that provides the final stimulus, it is high time that we white American Christians waken up and "Join the Human Race."

There are four parties primarily concerned in our attitude and actions toward this national crisis that is upon us: The first party is made up of the white people of the North (I would include the Mid-West and the West, but we do not live there). The second party is composed of the white people of the South. The third party consists of the colored people all over America, and I have particular reference to the negroes. The fourth party is God. Too often we leave Him out and thus waste our time discussing such an issue. Let us begin with party number one, the white people of the North, ourselves.

I. WE MUST ACKNOWLEDGE OUR OWN SINS

In this morning's Post Gazette, the first editorial was entitled: "The Court's Bus Ruling," referring to the Supreme Court's outlawing of Jim-Crowism on intra as well as inter-state busses. Of course that resulted from the appeal that came up from Montgomery, Alabama. The good editor takes a crack at the governor of Mississippi for his defiance of

the Court's ruling, and I for one agree with the editor of the Post Gazette. But if it was published, I failed to see any editorial scoring the people of Penn Township when last Spring they rejected the idea of a Township Park. Now I am told by old and new residents of the township that the two to one rejection of the park was not based primarily on the question of increased taxes, but on the fear that a park meant a swimming pool, and a pool meant that the colored people of the Homewood-Brushton area would spill over into our pool, and we can't have that.

During the early days of the Second World War, my good friend Dr. Robert Johnson, pastor of the Bethesda Presbyterian Church (negro), took it upon himself to marshal several scores of colored men and present themselves at one of the industrial plants of our area to protest their policy of racial discrimination in the hiring of labor. Now Bob has common sense and Christian grace, and he had the wisdom to seek legal counsel before he made his move; and he got results. But remember that he felt compelled to use those methods in the North, a section that has for decades looked with horror upon the South.

There are other physical tasks that I abhor, but among my chief antipathies is wall-paper cleaning. My parish duties always seem to loom larger in the middle or late Spring, whenever house-cleaning season comes along. While living in East End, Pittsburgh, we hired a big, strong, handsome colored man to clean our walls. He did excellent work and was a joy to have about the house. He made good money, as laboring jobs go, because of his exceptional strength and skill and energy. He told us that he worked eight hours a day at a manufacturing establishment for which Pittsburgh is known all over the world. He was employed as an elevator operator at \$1.28 an hour, because they were afraid to pay him any less, although unskilled labor was not demanding that much in that day. You see, he was a college graduate, capable of several more skilled positions, but at that time negroes were not acceptable in those other jobs. Remember, this was not Atlanta, Birmingham, nor Dallas, but Pittsburgh.

There is a word from the Book that I shall mention later in this discussion which is appropriate here: "Physician, heal thyself." At the least, we ought to confess our own sins before we take a self-righteous attitude toward the South. Turning to the second party, remember that I am not speaking in the South, so what I say will refer to our attitude toward our Southern friends.

II. WE NEED TO UNDERSTAND THE SOUTH

The old line white Southerner will tell you that while the people of the North "love the negroes as a race, we love them as individuals. . . . We love our niggers a lot more than you do." In a sense that is true, but it isn't good sense. We have seen Southern white people do more for individual negroes than we would do, or than we have ever witnessed among our white friends here in the North. But those extreme deeds of kindness and sacrifice are performed on behalf of one who "knows his place" as a servant or as an employee, and who is careful to "stay in his place" and never give any evidence of considering himself as being on an equal plane with his benefactor.

One of the finest Christian deacons I have ever known paid all the expenses to keep his colored janitor in comfortable surroundings in a hospital, for eleven months, until the dear man's death. But that deacon would have been insulted if you had suggested that his janitor should ever share the social fellowship of his home.

The typical old line Southern white man will go to great lengths to repay the loyalty and faithfulness of a negro servant. He will treat him with the same love and affection that you would give to your faithful dog, so long as he remains as subservient as the dog. We love our dog. We will spare no money to secure the best veterinarian in the community when he is sick. We will tend him personally; but we expect him to keep his paws off the dining table, and to sleep on the mat in the cellar.

The Poor White Problem. The Georgia "Crackers" and the Tennessee "Hillbillies" and their like are the biggest flies in the ointment of Southern racial integration. Too many of them are poor, and ignorant, and shiftless; due to many factors among which are moonshine, intermarriage among near relatives, and lack of education and culture. Much of the violent opposition to the integration of the schools comes from these poor white people. The simple fact is that they want someone they can look down upon, so they imagine that the colored man is beneath them, and swagger through life with that illusion.

An interesting commentary at this point came to me from a retired Presbyterian missionary who was reared in a small Southern city. He told several of us that every time he came home on furlough from the mission field he could notice how the negroes of his home town had stepped up several notches in their standard of living, physically and morally. But after forty years he could not see that the poor whites had made any marked progress at all. That statement would fit our observation of nine years in the South, but our Southern friend could say it with more experience and grace than we could.

States' Rights Psychology. There is an independent attitude in the South that one must take into consideration in judging the Southern attitude to integration. Although seldom brought out into the open and admitted, the feeling runs something like this: The North forced the abolition of slavery; the carpetbaggers were from the North; Northern capital and administration built up the industries; but we have a Southern pattern of life that we intend to hold on to, and it's none of anyone's business but ours (meaning us Southern whites). Any suggestion for the betterment of church, school, city government, or what have you, any suggestion that is made by one born out of the eleven Southeastern states is met by an "If you don't like it, go back where you belong." Baptist and Congregational church government fit the Southern psychology much better than Presbyterianism or Episcopalianism.

The De-Natured Yankee. I do not mean the D-Yankee, but the De-Natured Yankee; the man who moved South fifteen or fifty years ago, and who felt that to succeed in business or profession he had to adopt the then typical Southern white attitude toward the negro. He is the most pitiful man in America today. He strangled his own conscience in order to fit into a pattern that was not native nor natural to him. For years he was the unhappy victim of a social system to which he had to give lip service. Then conscience died and he became a narrow minded reactionary, quick to argue for "keeping the colored man in his place." Now things are stirring in racial matters; he is finding that his conscience was not clear dead; he would like to have a part in bringing about the new day; but he has declared himself so long and so strongly on the other side that he must stand on the side lines and watch fine, courageous Southern (real Southern) white people join hands with their negro brethren to work out the solutions that are decent and Christian.

Money Talks. In the South as well as in the North, the almighty dollar has worked both ways; sometimes to promote progress, and sometimes to block it. I once said to an elderly woman whose father was a Yankee and mother a Southern lady, but who had lived all her life in the South, "Miss Barr, when we moved South I expected to see colored people have to wait in the stores until there were no white folk to be served, but I don't find it that way." Her answer was straight from the shoulder: "Not many years ago that was the pattern in many of our stores; and I wish I could say that it was Christian love and grace that changed it; but actually it was the love for the dollar. You see, the colored people have so much more money, relatively speaking, than they used to have. Their money means as much to the white merchant as that of any other customer. If they are discriminated against in one store they will

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EDITOR'S NOTE

A number of editorials and other items that had been planned for this issue of the CHRISTIAN STATESMAN have been omitted due to the fact that we wished to carry in full the article, *For Christ and Country*, by Dr. W. W. McKinney, the new president of the National Reform Association, and the address, *The Rising Tide of Color*, given by Dr. Donald A. Spencer at the annual meeting of the Association held November 15, 1956.

We are sure our readers will appreciate having these splendid articles complete in one issue rather than carried serially in several issues and that they will find the articles enlightening and challenging.

CRUSADE AGAINST LIQUOR ADVERTISING

A completely revised 9" x 12" four page *Crusade Against Liquor Advertising and Beercasting* brochure, giving the very latest obtainable information on alcoholic beverage advertising with numerous suggestions on what you can do to help stop it, has just been published by the National Reform Association.

The Crusade is focused upon the editors or publishers of magazines, newspapers, officials of broadcasting networks, radio and television stations and other media, promoting the sending of protests to those who accept liquor, wine and beer advertising and commendations to those who refuse such ads.

No one has an inherent right to advertise alcoholic beverages. It is a *special privilege*, not an *inherent right* affair. It has been rightly said that "The exploitation of a vice or weakness of the human individual is a scandal condemned by the basic laws of morality." Nothing less than a strong and sustained voice of protest will silence this advertising.

If you are opposed to alcoholic beverage advertising, say so. Your objection will not count unless you do. Be a leader in your community in promoting the Crusade. Secure a supply of the Brochures and follow the suggestions contained therein. Equip yourself and be prepared to equip others for active participation in this Crusade. Brochures: 25 or less, 10¢ each; 50 or more, 6¢ each; 1,000 or more, 5¢ each. Order from:

The National Reform Association
 209 Ninth Street, Pittsburgh 22, Pa.

MRS. WILLIAM A. SUNDAY



Mrs. W. A. Sunday

Here is one grand lady who never flinches when she answers "88" to those who ask her age.

She is a servant of the Lord who, at 88, travels thousands of miles each year, speaks to numerous groups, and is responsible for winning many to Christ.

Mrs. Sunday does her own cooking and housework with

never a complaint being uttered, and is tireless when it comes to helping others. She has been a friend of the National Reform Association and has contributed regularly to its support for many years.

With her generous check this year she enclosed a photo of herself which is here reproduced. She also enclosed a newspaper clipping, the first information on the story to reach us, telling how the citizens of Hamilton County, Tennessee, voted out the sale of liquor by a majority of 2,519 on election day last November. The final totals were 27,185 for and 29,704 against continued "legalized" liquor sales in Hamilton County. (The liquor forces, having called the election in the first place, immediately charged that the referendum was unlawful. Chancellor J. Clifford Curry ruled the election void after it was discovered that the ballot was worded contrary to the mandatory provisions of a state statute. The dry forces accepted the ruling, thus allowing them to file another referendum petition within 30 days after January 7, the date the Chancellor's ruling becomes effective.)

Writing before the Chancellor's ruling voiding the election, Mrs. Sunday said, "Good for Hamilton County and Chattanooga, Tenn. The Billy Sunday Business Evangelistic Club have paid the salaries of Bible teachers where the schools have cooperated and given time in school. Our Mrs. Kinney died in Chattanooga after teaching several years—paid by the club."

A NUGGET

"He who shall introduce into public affairs the principles of primitive Christianity, will revolutionize the world."—Benjamin Franklin

FOR CHRIST AND COUNTRY

(Continued from Page 1)

that a steadily expanding subscription list will be eagerly anticipating its stimulating and informing pages.

Our Association believes both in the power of education and the potency of law. It seeks to spread broadcast accurately prepared literature in a joint effort to inform the popular mind and to sensitize individual consciences. It stresses the importance of corrective legislation and will demand strict enforcement of civil laws designed to restrain evil and to protect American youth.

THREE BASIC PRINCIPLES

The National Reform Association, throughout its splendid history of 93 years of service to Christ and country, has been motivated by three fundamental principles which have always energized it and given direction to its varying program. The new officers believe thoroughly in the practical value of these three controlling principles. They pledge themselves to continue to uphold them and to be guided by them as the Association's program is given specific direction. By way of review, these three basic principles can be restated as follows:

First, the historically demonstrated fact that God Himself is the ultimate source of civil authority. Since God is the Creator of the universe and the Controlling Force in the onward movement of His handiwork, He must be the ultimate power behind men and nations. History is simply the record of God's guiding hand in the affairs of men; evolution, the method by which His continued creative influence becomes effective. His authority should be acknowledged in our national constitution.

Second, the Kingship of Christ. As Christians we hardly need to be reminded that Christ is the Universal Saviour and Ruler Whose kingship must be acknowledged in the tribute of obedience. "God has highly exalted Him and given Him a name that is above every name." In recognition of this sovereignty of Christ, the moral teaching of Jesus is embodied in the common law of the nation, Christian customs and usages receive national sanction, the first day of the week is the official day of rest and blasphemy against Christ is a crime.

The third principle is the logical deduction from the previous convictions. Since God is the source of all authority in government and since Christ is the divinely appointed sovereign, then the Will of God, as revealed in Christ and recorded in Scripture, is the standard for the nation. The question is, not whether a certain act is legal, but whether it is in harmony with the Will of Christ. Anything that is morally and ethically wrong cannot be tolerated in a Christian nation, even if it has temporarily received the sanction of an improperly conceived law.

The above three principles must continue to be the marching orders of the crusading Christian and the test of every program that claims to seek the welfare of humanity. Thus we ask: Can the liquor traffic, which robs men of their moral and financial strength and which seeks to enrich itself at the expense of the unfortunate, be in harmony with the Will of God? Can the encroachment of business and commercialized amusements upon the day set apart for man's true welfare be justified in the light of God's revealed Will? Can the gambling craze which seeks personal gain without compensatory effort and service be harmonized with the law of Him Who said, "We are our brother's keeper?" Weigh any problem upon these scales of divine justice, and the responsibility of Christians to crusade aggressively becomes apparent.

A SEVEN FOLD PROGRAM

The immediate program of the National Reform Association, we are certain, merits your hearty co-operation and generous financial support. Seven supplementary emphases have been chosen. All seven are vital to the preservation of our nation and to the healthy development of its moral strength. The seven specific objects, as listed by Dr. Patterson, are as follows:

1. The liquor problem, and other narcotics.
2. The Bible and nonsectarian religion in our public schools.
3. The Christian Sabbath and the civil laws that protect it.
4. Christian standards in family life and the divorce problem.
5. Gambling—legalized and illegal.
6. International peace on the basis of the principles of the Prince of Peace.
7. Adoption of a Christian Amendment to the U.S. Constitution to give our Christian laws and customs a secure legal basis in the fundamental law of our land.

THE RISING TIDE OF COLOR

(Continued from Page 3)

go to another, so they are treated like the whites." I think her statement carried a world of truth, but I want to say that in nine and a third years in the South, I never saw one case of a colored man or woman or child having to wait till a white man was served. And I saw many genuine cases of real friendly greeting between customers and merchants and clerks, and between fellow workers of different races.

A new wing has just been added to a large city hospital in the South. When its construction was started, several local ministers asked the hospital superintendent whether colored patients would be allowed to use the newer and finer facilities at the hospital. His answer was that he believed they

would. They might be segregated in one wing, but that it would not necessarily be the oldest wing in the hospital. But he also said: "Unless I can do something drastic with this board of directors there will be no negro doctors allowed on the staff. And don't let anyone kid you, gentlemen, while these white 'docs' are hiding behind the screen of the Southern pattern of segregation, the real reason is that they don't want the competition of the negro 'docs.' In other words, the white boys want the money that the colored patients can pay who can afford to come to this hospital, and they don't want to share it with the colored doctors." One would not have to travel south of the Mason-Dixon Line to meet such greed masquerading in a costume woven to the pattern of local racial discrimination. I use the illustration merely to underline the fact that this whole problem is thoroughly saturated with the cardinal sin of selfishness.

Progress in The South. While our problem is to find a Christian way to mix black and white, the picture is not all black, even in the South. At the very same time when the spotlight of national publicity was focused on Autherine Lucy in her attempt to shatter the exclusive white tradition of the University of Alabama, there were fifty three negro students in so-called white colleges and universities in Tennessee. At Fisk University at Nashville, twenty seven non-negro students were enrolled. A full year before the Supreme Court Decision, outlawing segregation in public schools, our Board of Trustees at Johnson C. Smith University, at Charlotte, North Carolina, voted unanimously to drop the word "Negro" from the charter of the school. This was done, not in a crusading spirit to shatter racial lines, but to meet the request of white young people from the Charlotte area who wanted to take courses toward a college degree, in what had been an all-negro college.

A friend of mine who serves on the Board of Education of a large Southern city took a fearless stand in favor of integration, and in support of the Supreme Court Decision. When I commended him for it, he said something like this to me: "Don, I'm a Southern man, and for many years I have shared the feeling of a strong segment of our Southern white citizens. We've known that our social pattern was not fair nor just. We've wanted to change it. But every time we would speak up for what we believed to be progress someone would slap us down with the statement: 'But you would be violating the law which calls for segregation.' Now since the Court Decision, we have the law of the land behind us. Give us time, man, a little time, and we'll move in the right direction."

I'm afraid that too few of our Northern newspapers carried the account, a few weeks ago, of the County Medical Society in Tennessee which

elected a negro doctor as its president. There are five white and two negro doctors in the society. That was the county which, in the late eighteen sixties, gave birth to the Ku Klux Klan, organized by a group of Confederate veterans. It was a long time ago when Henry Grady talked about The New South. Truly a New South is beginning to emerge.

III. THE NEGRO MUST ACCEPT RESPONSIBILITY

Although our colored brethren are not with us tonight, there are a few things that some of us have tried to talk over with them, points that may be mentioned here tonight in acknowledgment of their essential contribution toward the solution of our mutual problem. Rolland Hayes, the gifted negro singer, in writing for his own people has challenged them with these words: "A man has no right to drink of a mountain spring until he has climbed the mountain."

In the Mid-South area of our country there are two synods of the Presbyterian Church, U.S.A., which cover practically the same geographical area. One is negro and the other is white. For two years definite progress was made toward complete integration on the synod level. The committee on integration, representing all nine presbyteries of the white synod, voted unanimously for integration, with no strings attached; that is, complete integration: dormitory, dining hall, synod meetings, synod organization; the whole way. Without a dissenting vote, the synod accepted its committee's recommendation. Then the negro synod met and put the whole matter on the shelf for an indefinite time. When I remember the indignities that our colored friends have suffered through the years, I hesitate to question their motives in blocking what seems to some of us as a significant forward step. However, we get nowhere in beating around the bush, and so I venture the suggestion that this particular ship of integration has been grounded on the sand bar of fear and selfishness.

We have been told by some of our negro friends that their brethren have been pushed around so long that they fear the first meetings with the whites, fear that the hand of good will which has apparently been extended may be withdrawn at any moment, to their greater embarrassment, and deeper hurt. Then too, membership in the larger presbyteries which would result, would not guarantee quite as many moderatorships and trips to the General Assembly. I shall never forget the answer of a true Southern gentleman to some of his colored friends who were advancing such objections to a proposed inter-racial merger. He said: "Brethren in Christ, I want to speak to you frankly, and in Christian love. We are here because our Lord Jesus went to the Cross to die for us. He challenged His disciples

that if they were to be His followers, they must take up a cross. Every advancement in the Kingdom of God has been a costly affair. Many have had to bear the cross. It has cost me a great deal to be here this afternoon. Some of my loved ones and many of my friends do not share my convictions on this business of integration. Some of us white people here in the South are paying a heavy price to do what we believe our Lord has called us to do. The issue before us is too great to be resolved unless we are all willing to suffer for our Lord."

IV. DO NOT FORGET GOD

This is our Lord's world. We are His children. He has given us a Book, His written Word, to guide us along the way, and into full fellowship with His Son, Jesus Christ. That Book has the answer to every spiritual problem that we will ever meet. We must open the Book and find the answers to the issue before us, or be engulfed in this Rising Tide of Color.

Let me say that I abhor the attempt to use the Word of God to justify the evil premise of "White Supremacy." For example, there are those who have called themselves Christian who have tried to justify their mistreatment of the negro by insisting that God has condemned him to a position of servitude to the end of this age. They turn to the ninth chapter of Genesis and say that God put a curse on Ham and his descendants, "a servant of servants shall he be to his brethren." Since Ham's descendants settled in Africa and their skins turned dark, therefore we are justified in looking upon the negro as an inferior race. Now there are at least three things wrong with that idiotic type of interpretation: First, it was Noah, not God, who pronounced the curse. There is no "Thus saith the Lord" here. In the second place, Noah was suffering from a severe hang-over when he did it. He had been drunk, and he was angry with his children because they saw the old man drunk and naked. In the third place, the curse was put on Canaan, and not Ham. All the descendants of Canaan were white people who settled in Palestine, not Africa. They were the people whom the Children of Israel supplanted when they came into the Land of Promise.

While no honest, intelligent interpretation of the Bible will support a narrow minded prejudice toward any of God's creatures, the Word of God is full of counsel as to how we should treat His children who happen to differ from us in sex, culture, color of skin, or what have you. The book of Jonah teaches us a concern for those whom we might judge as too wicked to be of any account. When Jesus went back to His home town of Nazareth, He announced His program and indicated that God's mercies could not be shut up to one people. In the days of Elijah, the prophet had been sent to the city of Sidon to a woman who was a widow, although there were other

widows nearer at hand. In Elisha's time, Naaman the Syrian was cleansed of his leprosy, although many lepers were in Israel. The townspeople of Nazareth were furious at such teaching, and tried to throw Jesus over the cliff. (Luke 4:16-30).

The disciples of Jesus learned the lesson well. When He told them, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria," "The Jews had no dealings with the Samaritans." Soon the disciples began to throw off the prejudices of Judaism, and one of the first preaching enterprises outside Jerusalem was Philip's mission to the city of Samaria. Peter got a vision on the housetop at Joppa, and explained its meaning by saying, "Of a truth I perceive that God is no respecter of persons." Paul had a lot to say about our being one in Christ regardless of race, color, sex, social or economic status. "God hath made of one blood all nations of men." (Acts 17:26) Some would have us underline the latter part of that verse, about God determining "the bounds of their habitation," with the suggestion that the negro belongs in Africa, by God's natural boundaries. A simple answer to that reasoning is to ask for the Biblical basis for our presence here in America. May I add that I will listen to a man's proposition about sending the colored people back to Africa and Asia, when and only when he makes a genuine bona fide attempt to start a serious move to give this fair land back to the American Indian.

At the center of the Sermon on the Mount is the Golden Rule, which would go a long way toward our meeting the Rising Tide of Color in a Christian spirit. The late Sam Fulton, that grand United Presbyterian elder from West Allis, Wisconsin, preached for us in Chattanooga, Tennessee, a short time before his death. He told us of the first meeting with the representatives of the C.I.O., when they sat down in his industrial plant to organize a local labor union. Mr. Fulton took the Bible which was always on his desk, called attention to the Golden Rule, and said, "Gentlemen, in our labor-management relationships, we have always tried to follow the spirit of this Book, and to honor its Author, our Lord. We know you will join us in making that our purpose." Sam said that they took the challenge and that it worked.

We talk much about the Brotherhood of Man, as we have been doing here this evening. Too often we forget the Fatherhood of God. Black and white, brown and red and yellow; He is our Father. We must go forward in His Spirit. When Senator George of Georgia was asked about his reaction to the Supreme Court Decision on integrating the schools, he replied, "Well, I think it means, 'Go slow, but go.'" Let me add that it means, "Go, with God, and with His children, North, South, East, and West."

From the Study Window

DAVID M. CARSON

Head of the Department of Political Science, Geneva College

"JOHN THE BAPTIST AND POLITICS"

The scene by the Jordan River challenges the imagination. The setting is a rugged valley deep in the earth beneath its bare hills. John the Baptist was a rugged man, no reed shaken by the wind. He had rugged standards, undulled by the soft living of king's palaces. Like many another such man, standing uncompromising against the human horizon, he had attracted the awed admiration of the populace. From the whole countryside, even from the city of Jerusalem, they had come to hear him.

And to agree with him. As he thundered against the evils of the day, we can hear them wailing their assent. "We have sinned, we have sinned." We can see them flocking into the water to be baptized, in the hope of an easy salvation.

It is sad but true that the emotion with which many people greet a religious revival is shallow. One of the problems of the preacher is to challenge that emotion so that it issues in action. John took as his theme, "Bring forth fruits worthy of repentance."

Consider the very down-to-earth, practical replies that John gave to the questions of the people. "If you have two coats, or any extra food, share it with those who have less." The tax-collectors asked, "What shall we do?" "You must not demand more than the legal amount." (This was a revolutionary doctrine—how were they to make their fortunes?) Then there were the soldiers. (What were they doing there? escaping the dullness of exile far from the grandeur of Rome? or had John's moral courage challenged the physical bravery of the Roman soldier?) To them John said, "Do violence to no man."

We may thank God for the progress made by Christian civilization toward the ideal here set forth by John.

We take it for granted that tax-collectors will not defraud us. When corruption is uncovered in the Bureau of Internal Revenue, as it occasionally is, we assume that it will be speedily punished.

The army is our servant and not our master. Our troops do a magnificent job of protecting us from our enemies, but we have no swaggering soldiery in our streets. Nor does any secret police knock at our door at midnight to carry us away to oblivion.

In our abundance we have organized charity through church and community and government, so that no one in our society needs to be in want. Recognizing that we had clothes and calories to spare while the rest of the world went cold and hungry we have expended billions of dollars in foreign aid.

We may rejoice in the response which we are giving to John's commands.

Yet perhaps he would say also to us: "Bring forth fruits worthy of your profession. Begin not to say within yourselves, 'We are Americans.' God is able to raise up great nations in unexpected spots, as he did with you."

We profess equality. Are we willing to work for equal rights for Negroes along with other citizens? We profess freedom. What can we do to support those who are dying for freedom, as men are today in Hungary? We profess justice. Are we willing to aid, even at the expense of our own comfort, those all over the world who are seeking justice? Democracy will never conquer the world if it becomes for us who profess to believe in it an empty word. Our Christian witness will attract few converts if we are unwilling to apply it as practically as John commands.

Bring forth fruits worthy of repentance.

I hereby give, devise and bequeath to the NATIONAL REFORM ASSOCIATION (incorporated under the laws of the Commonwealth of Pennsylvania),

FORM OF BEQUEST

the sum of dollars (.....)

(In case a testator wishes to leave some particular asset or piece of property instead of a sum of money he can do so by inserting a clear and sufficient description of it in place of words "the sum of," etc.)